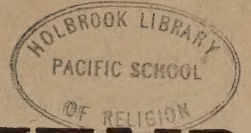


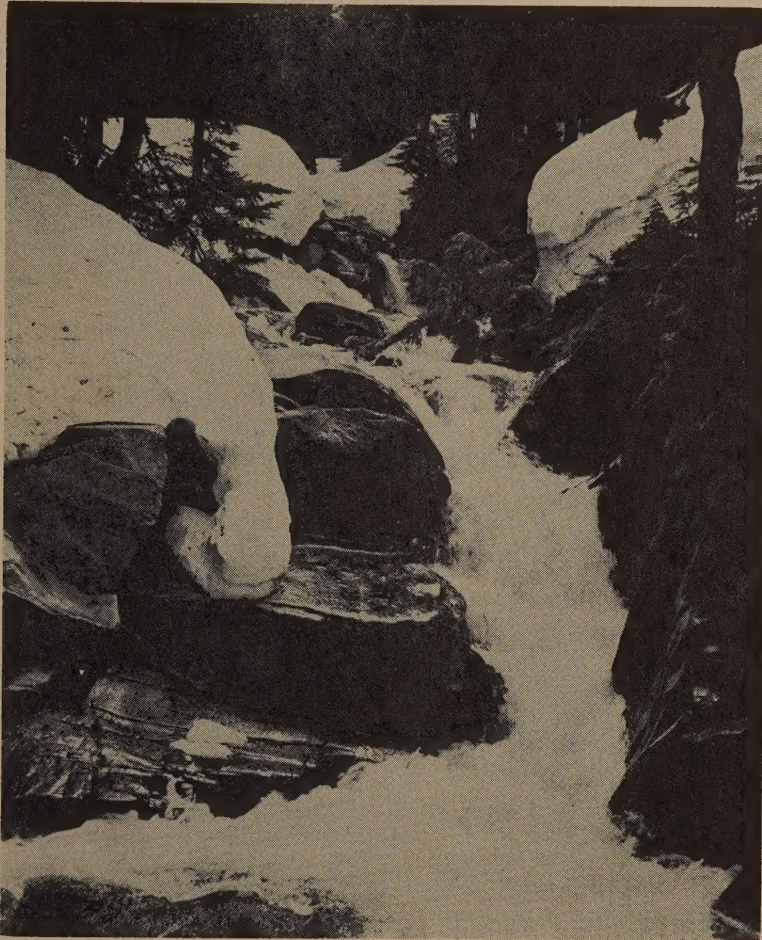
Pacific School of Religion

Berkeley, California



The **AMERICAN FRIEND**

JANUARY 26, 1959



Eva Luoma Photo

Thou hast fixed all the bounds of the earth;
Thou hast made summer and winter.

Psalms 74:17

AMONG FRIENDS

In the Five Years Meeting

Observations and Concerns

Glenn A. Reece
General Secretary

Our Need for Growth

The concern suggested by this topic is by no means new. It is a persistent one and widespread in the Quaker family. It yet lacks sufficient rootage, fertilization and motivation to achieve adequate results.

Our approach to worship, our basic faith, our consciousness of the source of guidance and of divine resources, the principles we hold and which prompt the wide service we render are all vital and speak to the needs of persons in our generation.

The Growing Edge

The more apparent current growing edge of the Five Years Meeting today is without doubt in East Africa Yearly Meeting. In little more than half a century this has become by far the largest Yearly Meeting of Friends in the world. Yet these Friends take great care in preparation for membership and in receiving new members.

Other growing edges with encouraging proportions are to be noted in California and North Carolina Yearly Meetings. Some local meetings, here and there in other areas, are growing noticeably and occasionally a new meeting is established. While this is good, it is not enough!

The Charge We Have

As I understand our position, we are charged with the high privilege of sharing our faith with others. The Quaker faith is too vital and too necessary in the world today to be withheld, hoarded or made the unique faith of a small "intellectual" clan. I firmly believe that in order to keep our Christian integrity we must propagate our faith. We must reproduce our own kind. It is traditional with Friends to move in the face of real and deep need. Certainly there is evidence of widespread need for the faith and principles we hold. An awareness and re-

sponsiveness on our part will move us into this form of ministry.

The Discharge of Our Trust

We have accepted the great privilege and trust of work among Friends in three Yearly Meetings which we have established in Kenya, Jamaica, and Cuba and also through our work in Jordan, Tennessee and among American Indians. This task, along with the growing responsibility of Boards for the work of Evangelism, Christian Education, Peace and Social Concerns, and Stewardship, continually calls for increased resources in qualified, dedicated leadership and in funds. Will we rise to meet these needs?

What We Can Do

At least three things can be done at home to fulfill our charge. First, we can produce, discover, nurture, counsel and train the quantity and quality of leadership we need in our local meetings, schools, Five Years Meeting, and in areas of our missionary outreach. Second, we can share our faith with others (this may call for new spiritual depth and resources for ourselves), and bring new members into the Christian fellowship of existing meetings as well as establishing new meetings in areas we need to discover. Third, we can respond to our own deep need to increase greatly our own giving for the sheer joy it brings and for the increased good it makes possible. My own prayer is that as Friends we may grow!

COMING EVENTS

January 30—Rufus Jones Lecture; Friends General Conference, Race St. Meetinghouse, Philadelphia, 7:30 p.m.

February 13 — World Day of Prayer.

February 26-28 — Young Friends Washington Seminar, Youth Dep't.

March 12-14 — Young Friends Washington Seminar, Youth Dep't.

March 16-21—All Five Years Meeting Boards convene.

April 23-25—Young Friends Washington Seminar, Youth Dep't.

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Editorials...

Brinkmanship in Religion

United States' foreign relations policy of recent months has brought a new word into the vocabulary of news reporters. They describe the policy as **brinkmanship**. It is a policy in which our government goes as far as it can with the threat of military power without actually coming to open war. The mention of Suez, Turkey, Lebanon, and Quemoy will serve to illustrate the policy. Repeatedly, we have been brought to the very brink of war.

"The Christian Century" used the word in relation to a church situation when it reported what happened to the Canadian Lutherans as they met to talk about uniting all Lutherans in Canada into one body. Everything appeared to be moving well toward a possible uniting until they got right to the brink of decision, then ice-jams froze the whole idea. Persons who had indicated favorable support balked at the crucial moment.

One of the leading events of a horse show which the writer once attended was a fence jumping exhibition. One horse would come right down the course along with the others up to the point of making the jump and then either stop in his tracks, or shy to one side, much to the distress and insecurity of the rider.

Adventure in Faith

In this sense, brinkmanship applies to some Christian churchmen. Think of the dreams and plans that get to the point where the work has to be done and then die. Plans are much easier to make than to execute. Not a few church people are very willing for tasks to be undertaken, who truly feel that the job ought to be done, but vote for the other fellow to do it.

Consider the matter of church financing, for example. We can approve enthusiastically a larger budget for achieving larger goals, but when the pledges are made we fail to increase our giving. Thus a supporter may lead his meeting up to the brink of a greater service and then fade out. It is not difficult to see how this applies to building projects, enlarged programs and other matters of concern.

Israel had two experiences with brinkmanship which could be mentioned. One was at the Red Sea. There is no doubt about their being at a brink. It surely appeared as if disaster and failure had doomed their dash for freedom. The adventure would have doubtless collapsed had it not been for Moses and his courageous faith in

God. As far as Moses was concerned, God had led them out, now He would lead them ~~over~~ ^{on}. In crucial moments of church life there is need for members who will forge ahead, and by faith and personal hard work and sacrifice see things through to achievement. The point is in the question "Am I a brinkist, fading out at the crucial time, or one who goes all the way in helping to see things completed?"

Again Israel stood at a brink when only the Jordan separated them from the Promised Land. A vital decision had to be made. Could they take the land or not? Ten of those sent out to assess the situation returned with their reports of giants, fortified cities, and huge numbers of warriors. Two said the land could be taken if God was with them. In this instance the brinkists did not carry the decision. Joshua decided with those who had faith, and the conquest succeeded.

Brinkmanship that is expressed in terms of not carrying through at the crucial point or that fears sacrifice and hard work results in poor churchmanship. Neither is it good religion.

Negative Religion

It is, however, in the realm of personal religion that brinkism has its most dreaded results. Why are we readily tempted to flirt with practices that verge on evil or may lead to disastrous moral results? Take, for example, moderate drinking, small-time gambling, or a little dishonesty in business. We wouldn't be caught in bold acts of immorality, but we will push our appetites and desires to the brink of it. Christian people do not lead out in upright living who stay as close to sins edge as they think can be safely ventured without losing status and respect.

A bit of humor has been circulating recently which is applicable here. The story goes that the chickens in southern California have developed a new game. They line up along the big multiple-lane highway leading into Los Angeles and dare one another to cross in front of the on-rushing cars. If one of them loses courage he is dubbed "a high school student."

The idea of living as close to the brink of vice as one can without getting hurt is really negative religion. Far from being a wholehearted, spontaneous, and free pursuit of Christian faith and living, it seeks the least-common-denominator in religion. There is little strength in it.

There comes a time when brinkmanship cannot stand in the life of the church. Those who practice it eliminate themselves when the going is rough, when the faith has to be defended with courageous action, or when it becomes necessary to make personal sacrifice. Perhaps it was this

fact which moved Jesus to say "Whoever would be my disciple, let him take up his cross and follow me."

—Charles F. Thomas

Charles Thomas, new minister of the Winchester, Indiana, Meeting, served for eight years as minister of the New Garden, North Carolina Meeting. He previously served as Secretary of the Board on Christian Education of the Five Years Meeting.

"Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and sin which clings so closely and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God."

—Hebrews 12:1-2

The Future of the Friends Ministry - I

By SAMUEL D. MARBLE

The pastor is a fixed and permanent feature of the Society of Friends within the Five Years Meeting. The role of the pastor is unfixed and uncertain.

An attitude of inquiry is found on all levels: local meetings face problems in working out a satisfying pastoral relationship. The Society at large is concerned with the training, performance, and adequacy of this person. The pastor, in particular, finds much about his position that is ambiguous and disquieting.

As a result of this search, the role of the pastor in the Society of Friends is now changing, and the entire Society will change with it. Some of the search is born of desperation on the part of small meetings struggling to survive; some of it is the product of experimentation on the part of strong meetings trying to find helpful answers to old problems; some of it is an attempt to attract non-Friends who move into the Quaker fold to retain the loyalty of those who are already within. In each case it is not only the role of the pastor which changes, but also the function of the meeting which changes with it, for one is reciprocal to the other.

Over the span of the last dozen years changes in the practice of Quaker meetings have occurred with remarkable rapidity considering the slow pace that usually accompanies such evolution. Some of these transformations appear to move away from the historic practice of Friends, and among the changes we notice: the introduction of symbolism, the appearance of ecclesiastical costuming, the formulation of an elementary liturgy with processional and recessional, the practice of baptism and the appear-

ance of other observances that are suggestive of sacraments, the emergence of a religious calendar, the use of titles of reverence, an attempt to define a pattern of acceptable belief, and the evolution of Quaker architecture away from the meeting house pattern into the pattern of the chapel or sanctuary.

These are a few. All of these changes are symptomatic of a deeper shift and a deeper search. None of them are a part of the Quaker tradition except within the limited history of recent years. All of them, however, are practices that lie deep in the Christian tradition, and all have proven themselves helpful to seeking men and women in the past, and are proving to be helpful to similar people today.

More Changes to Come

While these changes have not been part of historic Quakerism, they have been introduced with remarkably little stress and sometimes on the insistence of the congregation itself. When a new pattern has been introduced, the response has generally been favorable and receptive, and it is precisely because these changes have proven their value that we can expect further alterations to continue to occur.

The certainty of change appears to be one of the changeless certainties. The Christian church was once conducted very much like a Friends meeting. No one can read Phillips' "Letters to Young Churches" - a book which puts in modern language Paul's instruction to Christian "meetings" in the cities he visited - without being struck with the similarity between the first-century Christian church and

the practice of Friends. Those converts whom Paul gathered up in seaport cities and other unpromising places were crude, illiterate men and women. They were handworkers, for the most part, with few intellectual gifts, living under blighted conditions, ground down by a society that exploited and despised them.

To these new Christians, struggling to understand their faith, Paul wrote giving instructions on the conduct of a meeting for worship thus:

Well then, my brothers, wherever you meet let everyone be ready to contribute a psalm, a piece of teaching, a spiritual truth, or a "tongue" with an interpreter. Everything should be done to make your church strong in the faith.

If the question of speaking with a tongue arises, confine the speaking to two or three at the most and have someone to interpret what is said. If you have no interpreter, then let the speaker with a "tongue" keep silent in the church and speak only to himself and God. Don't have more than two or three preachers either, while the others think over what has been said. But should a message of truth come to one who is seated, then the original speaker should stop talking. For in this way you can all have opportunity to give a message, one after the other, and everyone will learn something and everyone have his faith stimulated. The spirit of a true preacher is under that preacher's control, for God is not a God of disorder but of harmony, as is plain in all the churches.

I Corinthians 14:25-33 (Phillips)

Paul recognized that his converts were not an impressive lot. He called them "the stone that the builder rejected." In spite of their ignorance and poverty,

they did possess in common one tremendous quality and this gave them potential: they were dissatisfied with themselves.

Not only were they dissatisfied with themselves, they were dissatisfied with the society that surrounded them. To these people Paul, as the teacher of Christ, came bringing self respect, a sense of worthiness, a view of eternity, and a promise of the kingdom perfect in love and harmony. He came not only giving, he came asking as well. From these people who had so little, Paul asked that they give what they had and insisted on the necessity of sacrifice, pain, and personal renunciation. From this group he released a power that changed the world.

"Unto Him Who Knocks"

Friends today, who feel that the demands of earning a livelihood and maintaining their families place on them a burden so heavy they cannot prepare themselves for the ministry of truth, may well consider those whom Paul gathered together in the first century before the appearance of a priesthood or the organization of bureaucracy, before the Nicene Creed was adopted, before most of the New Testament was written, or the Bible we know was gathered together. These early Christians, living in an age when their belief required them to defy the authority of the State, are the ultimate and convincing evidence of the power of God to speak to man's mind and lighten his spirit. They stand as a reminder to all of us for all time that "unto him who knocks it shall be opened, and unto him who asks it shall be given."

This early church, however, began to evolve. Slowly at first, then gradually over the centuries, changes began to occur. The motion appears always to be from simplicity to complexity, from communal responsibility to hierarchical responsibility.

Gradually the pattern of Christian belief became more complicated, and more rigidly defined. The practices of the Church became more involved. The Church acquired lands, and palaces, and coats-of-arms. The clergy acquired rank, and degree, and preference and power.

As these things happened, men looked back with yearning for the days of simplicity, and out of this yearning came a reformation which was a revolution struggling to return to the primitive Christian community. Out of this rejection of the established Church came new expressions of the mind of Christ, and one of these was our Society of Friends.

Another and later expression was the Methodist church. As a boy I can remember worshipping in Methodist churches as unembellished as some Friends churches are today. The mid-week devotional service, which has all but disappeared, was conducted on an unprogrammed basis with independence placed on the leading of the spirit. My father, as a young minister, wearing a sack suit, arose before his working-class congregation, and focus of the group was primarily on a message. Even in those days the service was interrupted by a worshiper who was moved to pray, to preach his own sermon, or assert his own concurrence by speaking "Amen". Had it been possible for me to tell my father then that the time would come when in a liturgical service he would wear priestly garments in a processional behind a vested choir, preceded by acolytes and cross bearer, he would have been deeply hurt indeed.

However, nothing less is the truth. He, for one, will confirm that evolution has occurred in Methodist worship over a span

of the last half century, for this church has evolved as much in the past thirty years as the entire Christian church did in its first 300 years.

The Future Challenges

We may be sure that the force of change is working in the Society of Friends. Therefore, it is important that we now gather together to ask ourselves the question: where do we want to be in thirty years? What do we wish for the Society of Friends? In our church do we want more formality or less? Do we want more liturgy or less? Do we want more dependence on professional leadership, and more delegation of function? Do we wish more emphasis on faith or more emphasis on testimonies held by the whole membership? If we can answer the question of "where do we want to go?", we will have taken the first step toward the definition of the role of the pastor, and we can then resolve the ambiguities that exist in a religious society which at one time had no paid ministry, and is still fumbling with the definition of the task of this leader.

Fundamental to all other questions in the Society of Friends is whether we continue to believe in the "priesthood of all believers". This phrase, as I understand it, means that every one who is a believer is a priest. Every believer has a direct and immediate relationship to God. God has a message for everyone of his priests and a meaning for his life. The priest of God has a responsibility to speak that message and fulfill that meaning.

If we believe this central point and act on the assumption that it is true, the Five Years Meeting will need a special kind of pastor. He may be full-time, paid or unpaid, but he will have attributes that no other pastor has in any other denomination. He will need to develop workways that are singularly unique to the ordering of the Society of Friends.

Samuel D. Marble, president of Wilmington College, Wilmington, Ohio, since 1947, has recently accepted the position of president of a new university being established in Michigan. This is the first of two articles.



Samuel D. Marble

Church By The Side Of The Road

By Philip Johnson

Twenty miles northwest of Richmond, Indiana, U.S. Route 35 runs steeply down into West River Valley, bends sharply and winds its way on to Muncie and Marion, leaving behind, on the bend at the foot of the hill, a picturesque country Meeting House. This is West River Friends Meeting.

Twelve years ago four members of this dying meeting met to send an urgent S.O.S. to their community. On penny - post cards they wrote: "Do you want West River Church to close its doors? If not, come to the Meeting House next Sunday." That next Sunday began a period of growth for this country church which has reached an almost phenomenal rate in the last four or five years. Where once barely two dozen worshipped on Sunday morning there is now an average of between 80 and 90. Easter Sunday or some special day will bring out well over 100. Easter, 1958, the attendance reached 160.

An \$8,000 building program was recently completed, providing beautiful Sunday School rooms, a full basement with additional rooms, oil furnace, rest rooms, public address system, and a "squall room" equipped so that parents of small babies can see and hear, yet not be heard.

This phenomenal growth, however, reveals some apparent contradictions. For example, during the past twelve years West River has never had a full time pastor or preacher. In fact, there has been a succession of seven part-time preachers and pastors, four of whom were young and inexperienced students, one a harried college professor, one a busy Five Years Meeting executive, and one a full time banker.

Worship services are held only on the 1st and 3rd Sunday of each month. There have been no special evangelistic or revival meetings at West River in the past 12 years, yet beyond question there exists a vital evangelism here, and who could doubt that a genuine revival has taken place?

Members of the meeting will explain that the arrangement of

only two worship services a month is done for definite and good reasons. It is not a situation forced on them by lack of a preacher. They argue that this arrangement insures a greater faithfulness and a more regular attendance on the part of the membership, for people can and do make their visits, schedule their picnics and company on Sundays when there is no worship service. This is evident when one considers that an average of 80% of the total membership is in attendance at the worship service twice a month. The national average would run considerably less.

The first question that comes to mind is simply: How could it happen? What is the secret?

Though West River Friends have had the benefit of some excellent preachers and some deeply concerned leaders who gave more time than they could really afford, no one would give those seven pastors credit for this basic growth and revival. There is something more fundamental.

Talking with West River's present pastor, these three reasons for the church's growth become evident. (1) The desire and impetus for growth originated in the people themselves. This was

an extremely small nucleus at first, but they organized; they called; they challenged; they taught; and their enthusiasm was infectious, so that the nucleus of concerned and dedicated members grew. On one given night in the week one may find a family going out to call upon a new family, a sick member, or a member who is slow of heart and hand who needs to be challenged with his financial and spiritual responsibility to the Church. On the book shelves of one Sunday School teacher you may find the entire set of "The Interpreter's Bible," commentaries, Sunday School magazines, and at least two quarterlies. Imagine the example and scope of this teacher-farmer member.

(2) There was not only the desire for growth among the few, but these few had a will to work, to pay the price for growth.

(3) The movement was and is community-centered rather than Quaker-centered; yet, paradoxically, this country meeting is a brighter star in the Quaker heavens than ever before in its history. The small nucleus of concerned Friends somehow saw that what the church must offer was not a 'tight little, right little' set of Quaker doctrines, but a place where friendliness and fellowship might grow to a means of faith in God and one's fellowmen. This was Quakerism at its best, but without the label. These



West River Friends Church, near Hagerstown, Indiana, in Indiana Yearly Meeting.

few dedicated people saw at the outset that the church must be a center where men, women, and children might find Christ, not by encountering dry doctrines fiercely held, but by the discovery of warmth and acceptance in its members. Because of this, there is room at West River for every opinion, but no room for bigotry and that awful insistence that all must believe and act alike.

Members of West River Friends Meeting say that they are not through growing and serving the community. One senses they mean it, for here is a people 'called out' to serve Christ and his message. They are indeed and in fact the Church, living, growing, and serving.

Philip Johnson, teacher-minister of the West Elkton, Ohio, Meeting, served West River Meeting from 1946-1950, during his student days at Earlham College.

Young Friends Increase East-West Contacts

Twenty-five young Friends gathered at Abington Monthly Meeting, Philadelphia, Pa., on January 2-3 for meetings of the East-West Contacts Committee of the Young Friends Committee of North America.

Plans were projected for a trip of four young Friends to the U.S.S.R. next summer, reciprocating the visit of three Soviet young people here last summer. Scheduled to go are Robert J. Osborn of Western Yearly Meeting, and Paul and Margaret Smith Lacey of Philadelphia and Iowa Conservative Yearly Meetings. The fourth member of the group is yet to be appointed.

It was further decided to send a group to Vienna at the time of the Youth Festival, July 26th - August 4th. Although this festival is planned for youth of the Communist orbit, the members of the East-West Contacts Committee feel it is highly important to have Friends there to give a positive view of the United States, and to speak out for democracy and pacifism. Both teams will conclude their summer at the 1959 Young Friends Conference, August 22nd to 29th, at Junction City, Kansas.

Graduate School Of Religion Explored At Earlham



Susan Castator Photo

Left to right: D. Elton Trueblood, Wilmer Cooper, and Landrum Bolling.

Earlham College will begin soon a survey of the possibility of establishing a graduate school of religion. A grant of funds for this purpose has been announced by the Lilly Endowment, Inc. of Indianapolis.

Wilmer A. Cooper, who has worked with the Friends Committee on National Legislation in Washington recently, will be in charge of the study.

Wilmer Cooper would consult with members of the Society of Friends and hold conferences with Quaker leaders to determine the extent of the need for professional training for young Friends planning to enter full-time Christian vocations.

The Society of Friends has never had a graduate seminary, though an increasing number of young Friends interested in Christian vocations now attend seminaries of other denominations.

"For a long time the need for a school especially designed to provide adequate preparation

within the framework and philosophy of the Society of Friends has been widely recognized," Landrum Bolling, president of Earlham College has said. "Members of both Indiana and Western Yearly meetings have expressed enthusiastic interest, as have presidents of other Quaker colleges over the country."

Wilmer Cooper, who will direct the preliminary study, is a graduate of Wilmington College with a Master's degree from Haverford College, a Bachelor of Divinity degree from Yale University, and a Ph.D. from the Vanderbilt University School of Religion. He has taught briefly at Friends University in Wichita, Kansas, and at New Haven, Conn., State Teachers College, and has worked with the Peace Board of the Five Years Meeting. He was Assistant Director of Personnel for the American Friends Service Committee and for six years was administrative secretary of the Friends Committee on National Legislation. In 1956-57 he served as Acting Executive Secretary of this Committee. He expects to begin work on the six-month survey by April 1st.

Literature in Review

"One Hundred Years in Western Yearly Meeting," by Wilma Reeve, 1958, 16 pages, 50 cents.

This small booklet was written for Western Yearly Meeting's centennial. It is largely factual, including a description of the twelve-acre property at Plainfield, Indiana, and of the opening yearly meeting in 1858, as recorded in the diaries of William and Mary Wood, official representatives of New York Yearly Meeting.

The sixteen quarterly meetings are listed with their dates of opening and the names under which they have been known. Names and dates of the presiding clerks of both the men's and women's yearly meetings, also of the general superintendents, are given.

The booklet tells of the missionaries who have gone from Western and shows all the Friends present at the opening session fifty years ago. Then follows a chronology picturing

the spiritual and material development, the interest and activities, and the meeting's thinking and reaction to the religious, social and political issues of the successive decades.

Simple and attractive in form, the cover design of the booklet is a reproduction of the 1881 Minutes of the Western Yearly Meeting.

Copies available from Wilma E. Reeve, R.R. 2, Box 216, Indianapolis 31, Indiana.

* * *

"Your Vocational Adventure," by Jesse C. Burt, Abingdon, 1959, \$2.95.

Both adults who work with youth and young people themselves are frequently looking for assistance in choosing vocations. **Your Vocational Adventure** offers much help in understanding interests, abilities and facts which can be used in vocational choice. Help in setting goals and directions is also present.

In his book, Jesse C. Burt sees vocation as a Christian calling whether the calling is to teaching, farming, research, or ministry. He lists jobs, gives facts

about them, and even suggests ways the facts, charts, and evaluations can be used.

If you or your Meeting library has no up-to-date book offering help in vocational choice, this book should have your attention.

—C. Wayne Carter

* * *

Twelve new hymns emphasizing peace and world order have been added to the hymnody of contemporary Christianity through a national hymn-writing contest, sponsored by the Hymn Society of America in cooperation with the Department of International Affairs of the National Council of Churches.

The hymns, selected for use at the Fifth World Order Study Conference in Cleveland last November, were done by authors who were expressing "the aspirations of those seeking a new spirit among the nations and a peace founded on freedom, justice and goodwill." They have been published in a small booklet obtainable from the Hymn Society of America, 297 Fourth Avenue, New York 10, N. Y.

HEARTH-SIDE CAT

She moves to a melody of grace,
Luminous her amber fur.
Languidly she blinks her eyes,
Soothingly she starts to purr.

If restless man could ever know
Her relaxation, her content,
He would not need to forge his bombs
To rubble every continent.

Lucia Trent

POET'S WORDS

The words of his poems
Do not spring from the trap of a clever mind.
They rise from the deep river
Of his fellow-feeling.
They do not trip lightly from his tongue.
They are torn from the roots of his heart.
They are Lincoln words of compassion,
They are Gandhi words of peace.

Lucia Trent

THE RIVER

(Mexican Snap Shot)

The old man sits, a dream trapped in his eyes.
Ninety-nine years . . . and yet the river flow,
Hemmed in by guarded shores, runs through his veins
As in his youth. No passing tourists know
The longing of a man who daily sits
Watching the unforbidden morning clouds,
And night birds in their free and certain flights,
Cross the blue Rio Grande of his desire,
Where New Laredo shines its neon lights.

The old man sits, a dream trapped in his eyes.
His days are candles guttering at the wicks . . .
Not as a wet-back will he cross a river,
When free from fear, he sails the river Styx!

Rosa Zagnoni Marinoni

*Lucia Trent, of San Antonio, Texas, is widely-known as a poet and has published several volumes of poetry.
Rosa Marinoni, whose home is Fayetteville, Arkansas, has published several volumes and is also well-known.*

The Turning Point

By Alice Geer Kelsey

This story is presented, abridged, in the interest of the One Great Hour of Sharing appeal being held March 8, 1959, in tens of thousands of churches throughout the United States. It gives a glimpse of the rehabilitation program carried on for Arab refugees as a part of the work of Church World Service.

"Tell me about Mt. Carmel, Mother."

Kemal, a Christian Arab boy, watched his mother's small stitches as she sewed patches on his worn trousers.

"Tell me about the old home where I was born." It was a story often asked for and often retold.

"Our present home is like the old one in three ways." His mother, Faride, always began with the good things. "We can still lift our eyes to the Lebanon Mountains. We can still wash our clothes in the streams that flow into the Mediterranean. And we are again in a village—not in a refugee camp, which is the only home of so many Arabs."

Then Faride was silent, bent over her patching. How different, she thought, was their old home from the small dark room they now shared with another refugee family in a cluttered neighborhood of flimsy houses, too small and too close together.

"Our home was in a walled garden where flowers made the air sweet," she said aloud. "The stone house was big. Three bright rooms with glass windows and a roof of red tile."

Kemal had been too small to remember that dreadful night when the Arabs fled with nothing but their children and what little they could carry in cloth bundles.

Faride went on with her remembering—about the bougain-villaea whose purple clusters covered the front doorway, about the almond, fig and apricot trees—about the neighbors, so kind and friendly.

Listening to his mother, Kemal did not hear the footsteps that were approaching—the slow, discouraged footsteps of his father.

"We were very happy, those days in our old house," his mother continued. "And when the day's work was done, I would pick up my baby—that was you, Kemal—and I would rest under our grape vine, waiting for your father to come home from the government office where he worked."

The slow footsteps stopped beside Kemal and his mother and a voice as weary as the footsteps spoke: "Yes, there was work for a man in those days. A man could support his family then."

Looking up quickly into his father's face, Kemal knew that Selim had found no work that day.

"I hate to think of the years of idleness I have had to spend since we fled our home in 1948," his father said bitterly. "The three of us could count on our fingers the days I have had work."

"But", said Faride gently, "let us be grateful to those who have helped us keep alive. What should we have done without the daily food rations? Or without the clothing from Church World Service?"

"Church World Service!" Selim's face suddenly came alive. "Hasan told me today that Church World Service had loaned him money to buy cobbler's tools to start his old trade again. He said that Church World Service is helping many people to start working again."

"Could you borrow, too, Father?" asked Kemal.

"But you are a government worker," Faride reminded her husband. "No refugee could find such work in this place."

"I was a farm boy, first," said Selim, "and I learned how to keep bees."

(Continued on next page)



Religious News Service

Church World Service has loaned money to many Arab refugees to start up various small trades or businesses. With such a loan, someone like Selim could buy bee-hives and other equipment necessary for bee-keeping.

"Bees? Could we keep bees? And could I help with them?" Kemal asked excitedly.

"I will go to Church World Service", Selim said slowly. Perhaps they will help me learn more about bee-keeping, and loan me the money to buy hives and bees."

Selim and Faride had tried to live their Christian faith, but it had been hard to hope month after month, trusting that God had a plan for their happiness. Thanks to UNRWA they had not starved—but there had been only enough food to meet their barest needs. Thanks to Church World Service, they had not suffered unbearably from cold—although their thin garments were always worn out before they received another supply.

Kemal begged so to be a part of the new important enterprise, that his father let him go with him to Beirut to consult Church World Service. Though there were busses running into the city, Selim and Kemal walked, because walking cost nothing. New hope put a spring into their step, and finally they arrived at the beautiful seaside city and found the office they were seeking.

It did not take long for Selim to prove to the man behind the desk that he needed work, and that he had a clear idea of what he wanted to do. The man listened attentively, and consulted several people by telephone. Then he said: "One of my assistants will drive you to a village to see a man who keeps bees. He will sell you four colonies of bees with the hives and all the equipment you need. My assistant will take you and the bees back to your home by jeep."

It was hard for the impatient boy to wait while his father filled out the forms and discussed how the borrowed money was to be repaid. But they were soon in the jeep, speeding past olive orchards and purple-gray mountains.

When they stopped at the home of the bee-keeper, Kemal missed no word as the man explained how to clean the hives, what to do when the bees swarmed, how to take out the honey comb and strain the pure honey for market.

On the road home, Kemal's ears were keyed to a music far

more exciting than any he had ever heard before. His music was the buzzing of four colonies of bees. He had many happy thoughts and many questions. Could he go to market to sell the honey? Could he help his mother make beeswax candles and sell them in the market?

On his father's face was a smile that Kemal had never seen. It must have been like the smile his mother said his father had in the old days. Selim's shoulders were straight and his chin was held high. Kemal had never seen his father happy before.

"Father, may I have enough beeswax to make a special candle for the church?" he asked.

With an answering smile his father said, "You shall have as many candles as you want for the church, my son."

Millions of American teenagers are being challenged to use their influences for good on behalf of the Christian church in the sixteenth annual observance of Youth Week, Jan. 25th - Feb. 1. The purpose of Youth

Week is to help young people understand the nature and purpose of the church.

Aid to Stricken Cuba

Friends gathered at American Friends Service Committee headquarters in Philadelphia on January 9th to determine what emergency aid Friends in the U.S. can give to Friends in Cuba. In Oriente Province, where the heaviest fighting has taken place over the past two years, the majority of Friends meetings and schools are located. Transportation has been cut off for many weeks, and the little food available has gone on the black market, making it impossible for the majority of families to purchase food.

Five hundred dollars were sent immediately to Juan Sierra, Clerk of Cuba Yearly Meeting. A Spanish-speaking Friend is going to join Juan Sierra in Cuba. Together they will explore the need, and at their discretion will use an additional \$2,000 being sent for relief.



Leonard Hall Photo

Ruth and David Hadley left New York January 20th by Jet Stream Airliner. After a few days in London they will arrive in Kenya on Sunday, January 25th. David, who has his medical degree from the University of Pennsylvania, will be associated with Dr. Peter Green in the hospital at Kaimosi.

Their outfitting and transportation costs amounting to \$2,234 were paid by members of First Friends Meeting, Richmond, Indiana. This was done in addition to the meeting's regular contribution to the United Budget, which was \$5,500 in 1958.

Their Friends met in a Meeting for Worship Sunday, January 3rd, when George Scherer, Secretary of the Mission Board, commissioned the Hadleys to their service in Africa. First Friends has agreed to underwrite the salary of the Hadleys (\$2,526 per year) for the next four years, and has increased its giving to our United Services to \$6,000 for 1959. This total of \$8,526 represents an average of \$9.40 per member for United Services.

Friendly Life - - - Far and Near

LEWIS M. HOSKINS, who has been Executive Secretary of the American Friends Service Committee since 1950, has resigned, to re-enter the field of higher education. When his resignation becomes effective, Feb. 1st, Colin W. Bell, who has been Associate Executive Secretary, will serve as Acting Executive Secretary.

MARLIN DAWSON, Secretary of Baltimore Yearly Meeting (Homewood), will become minister of the Plainfield, Indiana Meeting, Western Yearly Meeting, on March 1. D. Aldean Pitts, who has been serving the Plainfield Meeting, has moved to Guilford, N. C., where he is minister of the New Garden Meeting.

ELEANOR ZELLIOT, former associate editor of The American Friend, will spend the second semester of the school year serving on the teaching staff of Scattergood School near West Branch, Iowa.

PAUL I. MILLER, professor of history at Hiram College and former professor at William Penn College, is serving as president of the Ohio Academy of History this year. He, his wife Ruth and two children spent last year in Ceylon, where Paul Miller was an exchange professor. While there, they worked in an American Friends Service Committee Conference for Asian Diplomats and also attended the triennial conference of the Student Christian Movement in South Asia.

DAVID AND LILA HENLEY'S friends will be glad to know they are in Lakeland, Fla. for a while. Their address will be Tanglewood Trailer Village, 2230 Tanglewood Drive, Lakeland, Fla.

THE EXCHANGE PROGRAM of Scientists arranged by the American Friends Service Committee recently brought to this country three Soviet scientists who are touring the United States. Russian visitors included Dr. Alexander A. Vishnevsky, specialist in heart and chest surgery; Mrs. Alla Masevich, astro-physicist who had responsibility of co-ordinating data received from Russian sputniks; and Ivan Artobolevsky, theoretical physicist specializing in automation.

EDWARD LAURIE TATUM, recent Nobel prize winner, is descended from a well-known Iowa Quaker family. His great-grandfather, Laurie Tatum, was active in Friends work with Indians; his grandfather, Elwood Tatum, was an orchardist in West Branch, Iowa; his father, the late Arthur Tatum, a graduate of William Penn College, was professor of medicine at the University of Wisconsin. Edward Tatum, together with George Wells Beadle, won one-half the medical research prize for their work in the behavior of genes; the other half went to Joshua Lederberg.

RUTHANNA SIMMS of Richmond, Indiana, long-time Secretary for the Associated Executive Committee of Friends on Indian Affairs, is working on a short history of Friends work among the Indians. She has completed the first draft of a history of the work among Osage Indians and is now working on Council House Seneca research. Similar histories of other Oklahoma Indian Centers are in prospect.

DOUGLAS STEERE will be the principal speaker at the Mid-Winter Conference of Green Pastures Quarterly Meeting, to be held in Kalamazoo, Michigan, February 6, 7, and 8. He will speak at 10:45 a.m. and 7:45 p.m. on Saturday. Interested persons may write: Friends Meeting House, 508 Denner, for full program.

ALLEN AND HELEN HOLE, Earlham College faculty members who have led a study-abroad program in France for the past summer and first semester, returned to New York on January 18 with their twelve Earlham students. These students did much independent study, attended lectures and had access to huge bibliographies. All took courses at the Institut Britannique in Paris, some at the Institut d'Etudes Politiques; while others had a special class with a professor from Lycee Condorcet and one did individual art work.

The enormous resources of Paris were open to them, and they joined many excursions to such places as Versailles, Malmaison, the Louvre

and artist haunts of Montmartre. They visited Geneva, saw the French Alps, the Swiss capital, Berne, and the valley of the Loire. During a two-week vacation period they went their chosen ways into England, Scotland, Belgium, Ireland, Denmark and Austria. They lived with French families.

CAMP CHO-YEH, near Livingston, Texas, was the site of the seventh gathering of Friends Southwest Conference, November 28-30. Made up primarily of Friends from the Dallas-Little Rock-New Orleans triangle, these Friends heard at their opening meeting addresses on "The Kingdom of God" and "Our Duty to our Neighbor," given by the conference clerk, Kenneth Carroll. Meeting reports came from Austin, Baton Rouge, Dallas, Fayetteville, Fort Worth, Live Oak Meeting in Houston, Little Rock, New Orleans and Oklahoma City.

Reports were made by the committee charged with learning "what is involved in becoming a yearly meeting." Increases in intervisitation among Friends groups are encouraged and it is hoped that much thought will be given this consideration of becoming a yearly meeting . . . Friends told of the called meeting in Washington last August; of the Westtown Race Relations Conference; and of the American Friends Service Committee's Cultural Exchange Program, in which Sam Corson was a part of the group who went to Russia last summer.

Friendly Fellowship

Ridgewood, N. J. — Friends have learned that ten negro students from Little Rock, Ark. are coming into their area soon for the purpose of continuing their high school education. The meeting hopes to assist them.

Guilford, N. C. — One-hundred seventy-five Young Friends, pastors and adult leaders joined in the Southern Quarter's Young Friends Banquet on the night of December 6. Tommy Kemp presided, opening the meeting with carols, after which Seth Hinshaw gave the invocation.

Speaker of the evening was Robert Jones, pastor of First Friends Meeting in Greensboro, who spoke on "What I Would Do if I Were a Young Friend Today." Robbie Patterson, Chairman of the Young Friends Activities Committee, was among the guests . . . It is planned to make this an annual event for Southern Quarter Young Friends.

* * *

Providence, R. I. — Rhode Island Quarterly Meeting met on First Month 17 and 18. Following morning worship, Ministry and Counsel met. Friends then enjoyed a covered dish luncheon. Afternoon discussion centered around "Our Message and Outreach," including considerations of Pendle Hill, "Mars Hill", Beacon Hill, College Hill and Woolman Hill.

Evening discussion concerned "The Significant Mission of Friends Schools," speakers being Dorothy Gifford and two girls from Lincoln School; Warren Howe and two boys from Moses Brown School; Caleb Smith and Russell Price. Invited guests were Woonsocket and Worcester Friends, trustees and School Committee members of Lincoln and Moses Brown Schools.

* * *

Piney Woods, N. C.—Men of Piney Woods Meeting organized a local Quaker Men's chapter last October 18 . . . At the second meeting of the new group, the men enjoyed a turkey dinner. The meal was followed by a presentation of the challenge of the Quaker Men's Movement, given by Gene Key, president of North Carolina's organization.

* * *

Indianapolis, Ind. — The Christian Education Committee of First Friends Meeting is planning to offer again a leadership training series similar to last year's. There will be classes for specific age groups, all with leaders skilled in their particular group; and another class will be added this year which will be of interest to all. Classes will meet on February 23rd, March 2 and March 9th.

* * *

Unadilla, N. Y. — Thirty-seven young Friends from New York monthly meetings met in Unadilla to consider the theme, "Freedom and Responsibility," during the Christmas vacation. Speakers included Alfred Bentall, minister-at-large of the Otsega County Council of Churches, Lewis Curtis, professor at Oneonta State Teachers' College,

and Dick Faux, minister of Farmington Meeting at Macedon, New York.

* * *

Lindsay, Calif. — John C. Kimber has begun service as minister of the Friends Church in Lindsay. Together with his wife Sharon and family they moved to the parsonage on January 13th.

* * *

Citrus Heights, Calif.—The George Fox A Capella Choir from Newberg, Oregon, were guests of the Citrus Heights Friends Church on New Years Day, giving an evening concert of carols, spirituals and sacred numbers.

* * *

Richmond, Virginia — The Ricks Memorial Lecture will be delivered at this meeting by D. Elton Trueblood on the evening of February 17th. This is the first of the annual memorials in the name of the late J. Hoge Ricks, prominent judge and Friend.

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Yadkinville, N. C.—The combined choirs of Pilot View and Deep Creek Friends Meetings presented their annual Christmas cantata at both Friends meetings during the Christmas season. Susan Steelman served as accompanist to the 25 choir members.

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Muncie, Ind.—Senior High Young Friends of Friends Memorial Church met on January 11th to hear Rabbi Berger and to have the Jewish youth group as their guests . . . The Women's Society met in the morning of January 13th with Mary Thomson, who with her husband Matt Thomson spent two years in India working under the American Friends Service Committee. The work of Friends was discussed and illustrated with colored slides.

* * *

Marion, Ind. — Members of the Youth Fellowship of First Friends, with the help of some thoughtful mothers, were hosts to 268 Young Friends from all over Indiana Yearly Meeting at their Mid-Year Conference, Dec. 29th. Despite disagreeable weather and roads, some 100 more than anticipated were in attendance, with mothers and young people of Marion rising to the occasion and sending out for more food. Mark Shugart, of Mooresville, Ind., spoke in the morning. The film, "The Face of the Master," was shown in the afternoon. Billy Wagner of Bethel Meeting, Chairman of the Young Friends Committee, presided.

Baltimore, Md. — Homewood Friends have received word that Irmgaard Schuchardt, a German Friend and member of the Fellowship of Reconciliation, will visit the Homewood Meeting on February 1st. A dinner and informal session following will provide for questions and answers concerning Friends in Berlin and the Berlin crisis.

* * *

Alhambra, Calif. — Family Night Service late in December was sponsored by this church's historian, Nancy Wasson. Pictures were shown depicting the life of the Alhambra Friends Community Church several years ago, one item of particular interest being the moving of the church from 6th Street to its present location.

* * *

Earlham, Iowa—Earlham Friends are enjoying new gas furnaces, installed last October, and almost completely paid for by the end of 1958. Women of the church are especially pleased to have an electric water heater, stove and other equipment for the kitchen and dining room, as well as a warm kitchen in which to work . . . The Fellowship Class has been responsible for putting crushed rock on the parking area and is planning the same for the pastor's garage driveway. Two juniors painted the parking posts . . . The Sunday School "Crusade" promoted by the Yearly Meeting Board on Christian Education showed some good results for Earlham. The Jr. High Class had a perfect attendance record for six consecutive weeks. Several other classes made good showings. A new Sunday School class has recently been organized for young adults above high school age, Elizabeth Maxwell, teacher.

A Christmas pageant, "The Star-Lighted Path," was given on Sunday evening, December 21, by the children and young people, including some young adults. A chorus helped with the music, with Lloyd Cook in charge and Gertrude Conrad as accompanist . . . Beginning with the first Sunday night in January, the entire congregation is meeting in groups in homes for our annual Bible Study. All will study the booklet "Meet Dr. Luke."

—Mildred Maxwell

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Dublin, Ind.—Glenn Reece, General Secretary of the Five Years Meeting, speaks here at Quarterly Meeting, January 31st at 10:30 a.m.

Short Hills, N. J. — The Meeting-house Building Committee of Summit Monthly Meeting has circulated to the membership a questionnaire designed to help them find to what extent Friends are concerned about the unity of their meeting and the desirability of building a meeting-house or converting to their use another property. A statistical summary will be prepared and presented to the monthly meeting.

BIRTHS

College — To Jerry and Helen Stanley College of Earlham, Iowa, on Nov. 9, a son, Joseph Harmon.

Elliott — To Robert Kelley and Jeanne Motsinger Elliott, at Richmond, Indiana, on December 29, a daughter, Debra Jeanne.

Joyner — To David and Janet Jackson Joyner of Columbus, Indiana, on January 4, a son, John Wallace.

Leitzman — To Arthur, Jr. and Betty Lou Leitzman of Fairfield Monthly Meeting, Camby, Indiana, on July 23rd, a daughter, Julie Kay.

Swift — To Robert and Rosemary Jessup Swift of Fairfield Monthly Meeting, Camby, Indiana, on October 12th, a daughter, Sarah Eva.

MARRIAGES

Haworth-Garrison — Patricia Ellen Garrison, daughter of Mr. and Mrs. Clyde Garrison to Howard Harrison Haworth, son of Cecil E. and Esta Bedford Haworth, all of High Point, N. C., on November 28, in the First Presbyterian Church of High Point.

Leininger-Allen — Roberta Maxine Allen, daughter of F. Ernest and Blanche Allen, and James Leininger, of Hay Springs, Neb., on December 30, 1958, at Hew Hope Friends Church near Hay Springs, F. Ernest Allen, the bride's father, assisting.

DEATHS

Blossom — Harriet Farquhar Blossom, member of West Richmond Friends Meeting of Richmond, Ind., in the hospital of West Palm Beach, Fla., on January 4. The wife of Dr. Paul Blossom, she was a native of Wilmington, Ohio and a graduate of Wilmington College. She had done graduate work at Purdue and had taught in the Sherwood and Norwood, Ohio schools. Surviving besides her husband are two sons, John of Miami, Fla., and Robert, in service; one daughter, Mrs. Roger Smith of Bergenfield, N.J., and two grandchildren.

Carey — Alva Carey of Earlham, Iowa, on Oct. 30, aged 87. A birth-right Friend, he was born August 17, 1871. He attended meeting faithfully as long as he was able. Surviving are his wife, to whom he had been married 66 years; one daughter,

Velma Naig; five grandchildren and twelve great-grandchildren. Services and burial were at Earlham, Willard Reynolds in charge.

Guthrie — William B. Guthrie, clerk of the Bloomingdale, Indiana, Monthly Meeting and principal of the grade school, following a heart attack on December 16, aged 55. Born in Greenwood, Ind., the son of Dr. George Lewis Guthrie and Jessie Fremont Bowman Guthrie, he attended Wabash College, graduating in 1925. Beginning work as a bell-boy at Turkey Run Inn, he became manager in 1930. When the Inn went under state control after the war, William Guthrie left to continue his studies and become a teacher. He had been principal at Bloomingdale for the past three years. William Guthrie was a devoted and tireless worker for Friends. Surviving are his widow, Laura; a daughter, Mrs. Jessie Graeber of Crown Point, Ind.; three sons, George of Pasadena, Calif., Bowman attending Wabash College, and Joseph, at home. Funeral services were held in the Meeting House, with burial at Greenwood, Ind.

Hicks — Jessie Elliot Hicks, widow of Samuel Hicks, member of Fairfield Monthly Meeting, Camby, Ind., on December 28th, 1958, aged 89 years.

McCoy — Leo J. McCoy, of Richmond, Ohio, suddenly of a heart attack, Dec. 15, 1958, aged 73. The son of Hugh and Margaret Oren McCoy, he was born Dec. 17, 1885. He was a graduate of Wilmington College and member of the Wilmington Friends Meeting until he established his home and business in Richmond, Ohio, where he united with the Methodist Church. Active in church and community affairs, he maintained a deep concern and interest in Friends. Survivors include his widow, Elizabeth King McCoy, a son, Elmore K. of Columbus, Ohio; a daughter, Gertrude Workman, Fredericktown, Ohio, who spent one year teaching in Ramallah Friends School; seven grandchildren; two brothers, Oliver R. and Arthur H. and two sisters, Ethel Fairley and Elsie McCoy, all of Wilmington. Funeral services were at the Methodist Church, and burial in Richwood Cemetery, Rev. Roy Ballard in charge.

Sadler — Edwin W. Sadler, on November 11, at Longmeadow, Mass. He had been a very active member of Oak Street Friends Church for many years.

The American Friend Local Meeting Directory is open to all Friends Meetings. The cost is low, just 10c per line per issue. Meetings wishing to be included in the Directory may send desired copy to The American Friend, 101 Quaker Hill Drive, Richmond, Ind.

Wagner — Edward Wagner, member of Fairfield Monthly Meeting, Camby, Indiana, at Needham, Mass. December 30, 1958, aged 88 years.

Local Meeting Directory

ARIZONA

Phoenix, Arizona — 17th Street and Glendale Avenue: Meeting for Worship, 10:00 a.m. James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.: Worship, First Days at 11 a.m. For information write Julia Jenks, 2146 East 4th Street, Tucson. Main 3-5305.

CALIFORNIA

Alhambra, California — Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone ATLantic 435-11.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way: Morning Worship, 11:30 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitzer, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7551 (Th-Thorwall; As-Ashberry.)

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Glen and Mildred Rinard, Pastors. Phone PArkview 5-2634.

Long Beach, California — First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Homer Vail, 620 E. 9th St., Minister.

Los Angeles, California — Friends Church, 17th and Toberman Streets: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m. Roy Knight, Minister. Richmond 70716.

Pasadena, California — First Friends Church, 2540 E. Orange Grove Avenue: Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Stuart Innerst, Pastor. Phone SY 63372.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd.: Church School, 9:30; Morning Worship, 10:45; C. E., 7:00; Prayer Meeting, 7:30 p.m. Wed. Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave.: Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Young People's groups, 7:00 p.m. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 43-467.

Yorba Linda — 4842 Main St.: S. S., 9:30; Worship, 11:00 a.m. and 7:00 p.m.; Prayer Meetings Wed., 7:00 p.m. Pastor, Paul Shugart. Phone LAkeview 8-7047.

CANADA

Montreal, Quebec — Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1355 Dorchester Street West.

Toronto, Ontario — 60 Lowther Ave. (North from cor. Bloor and Bedford): Meeting for Worship every first day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver, Colorado — First Denver Friends Church, W. 46th Ave. and Eliot St.: Church School, 9:45 a.m.; Worship, 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinchaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting): Meeting for Worship and Study, 10 a.m. Sunday. Katherine Honold, Clerk, 4720 West 35th Ave.; Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford, Connecticut — Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach, Florida — Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk, Chas. T. Moon, Church address.

Gainesville, Florida — 116 Florida Union. Meeting for Worship (unprogrammed), First-day, 11 a.m.

Jacksonville, Florida—Meeting for Worship and First-day school at 10 a.m. W.Y.C.A. Board Room. Phone EVERgreen 9-4345.

Palm Beach, Florida—Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando—Winter Park, Florida—Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E., Meeting and First day School at 11 a.m.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston, One block East of Ridge Blvd.; Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western: Phone Hilltop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BEVERly 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting p.m. every first Friday. Telephone BUttlefield 8-3066.

Downers Grove, Illinois—Downers Grove Monthly Meeting of all Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. Woodlawn 8-2040.

INDIANA

Anderson, Indiana—First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C. E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—Meeting for Worship and First Day School (kindergarten) at 11:00 a.m., Study and Discussion, 10:00 a.m., in the Indiana School of Religion Building, Union and Seventh Streets. Hazel Smith, Clerk, 1600 East Hillside Drive. Phone 9688.

Carthage—Friends Church, South Main St.: Bible School, 9:30 a.m.; Morning Worship, 10:30 a.m. Robert A. Shockey, Minister.

Carmel—Friends Church, Corner of Third St. and Rangeline Road: Meetings for Worship, 8:30 and 10:30 a.m.; Bible School, 9:30 a.m.; Youth Meetings, 5:00 and 7:30 p.m.; Midweek Meetings, Wednesday, 7:30 p.m. Keith H. Kirk, Minister, Phone Victor 6-2066.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 11:00 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor, H. A. 5-2621; after 6:00 p.m. G. R. 6-7776. All Friends welcome.

Fort Wayne, Indiana—Unprogrammed meeting for worship. First days, 9:30 a.m. Y.W.C.A., 825 W. Wayne. Call Beatrice Wehmer, E-1372. All Friends welcome.

Indianapolis—Irvington Friends Meeting, 23 S. Ritter Avenue. Meeting for Worship and Church School, 10:30 to 11:30 a.m. Francis O. Reisinger, Minister. For information call Me. 2-7724.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard: Sunday School, 9:30; Meeting for Worship, 10:45. Errol T. Elliott, Minister; Ruth Day, Minister of Christian Education. Phone Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45. Allen Reynolds, Minister.

Knightstown, Indiana—Friends Meeting, East Brown St.: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Norman Young, minister.

Lafayette, Indiana—Farmers Institute Friends (10 miles S.W. of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, Ph. 3-8310.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooresville, Indiana—Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: ATLAS 2-5674 (home), ATLAS 8-5680 (church).

New Salem, Greentown—R. R. 1, Phone Market 8-3324. It is located two miles south west of Greentown.

Plainfield—Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis. Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Ruth Milhous, Clerk, 507 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TErrence 9-6490.

Richmond, Indiana—First Friends Meeting, E. Main and 15th Streets: Church School, 9:15; Morning Worship, 10:30. David Castle, Minister.

Richmond—West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship, 10:30 a.m. R. Furnas Trueblood, Minister.

Spiceland—Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 3: S. S., 9:30; Worship, 10:30. Earl P. Prignitz, pastor.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St., South Entrance. Phone CRestwood 7-2738.

West Branch—Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas—University Friends Church, University Avenue at Glenn: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. and 7:00 p.m.; Junior Hi-C.E., 5:00 p.m.; High School College Fellowship, 6:00 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky—Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone TWInbrook 5-7110.

Portland—83 Oak St. Sunday Meeting for Worship and Bible School at 10:30 a.m.

MARYLAND

Adelphi—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

Sandy Spring—Friends Meeting, 13 miles north of Washington D.C.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence, Massachusetts—Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel: Saugus 8-2023W.

Lynn, Massachusetts—Silasbee Street Meetinghouse near B & M Station, Meeting for worship 11:00 a.m.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento: S. S., 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273

Detroit, Michigan—Detroit Friends Meeting: unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Phone TE 4-9138 evenings.

Kalamazoo—Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10:12. Visitors call FI 9-1754.

Traverse City, Michigan—Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9675 (Res.), WA 6-6159 (Ch.).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

NEW JERSEY

Montclair—289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Gasport—Friends Meeting: 10:00, Sunday School; 11:00, Morning Worship.

NEW YORK CITY—Meetings for Worship First days 11 a.m. (Riverside 3:30). Telephone GRamercy 3-8018 about First Day Schools, Monthly Meetings, suppers, etc.

Manhattan: at 221 East 15th St.; and at Riverside Drive & 122nd St., 3:30 p.m.

Brooklyn: at 110 Schermerhorn Ave.; and at corner Lafayette & Washington Avenue.

Flushing: at 137-16 Northern Blvd.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compton, 17 Hazelton Drive, White Plains, N. Y.

NORTH CAROLINA

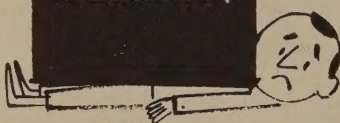
Farmer—Science Hill Friends Meeting; Bible School, 10 a.m.; Meeting for Worship, 11 a.m.; Midweek Meeting, Wednesday, 7:30 p.m. Joseph E. Moorfield, Minister.

Greensboro, North Carolina—First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, Minister.

Greensboro, North Carolina—Spring Garden Friends Meeting, 1608 Spring Garden St.: Bible School, 9:45; Meeting for Worship, 11:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

High Point—Springfield Friends Meeting, 555 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 8-8198.

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High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166: Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy—Friends Meeting, South Main at Wilson: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Midweek Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati—Friends Meeting, 2910 Eden Ave. (near University Ave., four blocks east of Vine St.): First-day School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Pastoral Minister: Don Stanley, "Eldonhill," 876 Lafayette Ave. Phones: MU 1-6528 (res.) or UN 1-0739 (office). Clerk, Ruth G. Tuttle, 903 Ellison Ave., phone EA 1-2619.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city: Bible School, 9:15 a.m.; Worship, 10:30 a.m. and 7:30 p.m.; Wednesday evening prayer service, 7:30. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio—Unprogrammed meeting for worship, First-day, 11 a.m. Lamson Chapel, Y.W.C.A., 1018 Jefferson.

West Milton, Ohio—Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Valentine Krumm, Pastor.

OREGON

Newberg, Oregon—Friends Church, College Street at Third: Sunday School, 9:45 a.m.; Worship, 11:00 a.m.; Christian Endeavor, 6:30 p.m.; Evening Worship, 7:30 p.m.; Prayer Meeting, Wednesday, 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

Portland, Oregon—First Friends Church, S. E. 36th Ave. and Main St.: Bible School, 9:45 a.m.; Worship, 11:00 a.m.; Christian Endeavors, 6:30 p.m.; Evening Service, 7:30 p.m.; Prayer Meeting Wed. 7:30 p.m. Foster or Hawthorne Bus to S. E. 35 Place. Gerald W. Dillon, Minister, Phone Belmont 4-3107.

PENNSYLVANIA

Pittsburgh, Pennsylvania — Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

TENNESSEE

Memphis, Tenn.—Unprogrammed Meeting for Worship at 9:30 a.m. Clerk, W. Waddy Oursler Jr., 4495 Tall Trees Drive, MU 3-3813.

TEXAS

Dallas, Texas—Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

WASHINGTON

Seattle, Washington—University Friends Meeting, 3959 15th Ave., N. E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON D. C.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W. one block from Conn. Ave. Meeting for Worship, First-days at 11 a.m. First-day School at 10:30.

HAWAII

Honolulu, Hawaii—Friends Meeting House, 2426 Oahu Avenue, Honolulu. Telephone 999447: Sunday Meetings for Worship, 10:15 a.m.; Children's Meeting, 10:15 a.m., joins meeting for fifteen minutes; Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

PUERTO RICO

San Juan, Puerto Rico—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in the Rio Piedras. Visitors call 6-0560.



*"Whose Likeness and Inscription"
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and make them Christ's*

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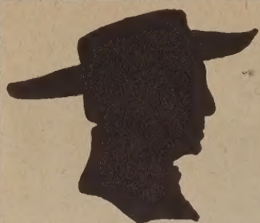
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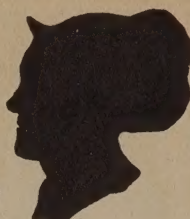
Richmond, Indiana



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Meeting Criticism

In the January, 1958, issue of Guideposts Magazine, Norman Vincent Peale told of a recent visit he had with Herbert Hoover when the former president revealed his formula for meeting criticism.

Norman Vincent Peale pointed out that at one time Herbert Hoover was one of the most popular men in the United States—perhaps in the world, because he had done much to feed the starving children of Europe.

Then, after the depression occurred during his Presidency, he became one of the most unpopular men in this country.

"In fact," Norman Vincent Peale told Herbert Hoover, "you have taken more vituperative criticism over a period of years than almost any man on earth. What I'd like to know is—did this criticism ever get inside you?"

There was no hesitancy in Herbert Hoover's reply. "No, it never got inside me—nor did it greatly upset me."

When Norman Vincent Peale asked the former president how he was able to withstand such strong criticism, he answered:

"Two ways. You use your head and you use your faith."

Then he continued: "When I first entered politics, I faced the fact that I might have to pay a price; that price would be misunderstanding and criticism. Knowing this, I decided to go into politics anyway. When criticism came during the depression, I was concerned about the situation, not the criticism.

"The second way," he added, "also is simple. I am a Quaker."

Norman Vincent Peale said Herbert Hoover didn't elaborate further, but that he didn't need to. Then the well known minister, although not a Quaker himself, paid this tribute to the Quaker faith:

"The Quaker develops a center of inner quietness. In this depth of calm and quiet, he can absorb hate and criticism. The Quaker believes that his best answer to the turmoil and violence in the world is a peaceful man—himself. Through God, and God alone, can he win this victory."

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After all, there is but one race—humanity.
—George Moore

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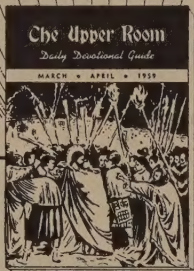
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—Harold Loukes



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the joy of

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Use of The Upper Room will stimulate prayer and meditation in Lenten days, and lead up to the high point of Christian worship at Easter. At the same time, using The Upper Room during the Easter season will strengthen the habit of daily devotions in the lives of those who use it.

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